

loved Christ and his fellow-men, but he did much more for the cause of Christ when he finally united with the church; his strength was greatly increased by such union, his influence over others was multiplied, and his enjoyment was greatly increased by fellowship with other Christians. Every pastor knows of similar instances.

The arguments which are urged in favor of a religious life apart from the church are unsatisfactory. They subtract from the life that great power which comes from union with God's people and active union with Christ in his great plan of evangelizing the world by the organized activities of his church.

But it is only when Christians organized together to form a church receive power from on high that their morals, their spirituality, their power to do good are multiplied. A true church is a body of believers in Christ associated for gospel work and reinforced by power from on high. Such an organization is more than human in its efficiency. God works thru it to produce marvelous results, which cannot be explained by attributing them to the average worth and mere human efficiency of the individuals composing it.

Among the Churches

Communion Notices

The Brethren composing the class at Auburn Junction, Ind., will hold their communion services on Monday evening, May 13, beginning at 7:30. A cordial invitation is extended.

WM. W. SUMMERS.

North Manchester, Ind.

Our communion services will be held in the Beaver City church, Neb., Sunday evening, May 5, 1901. A cordial invitation to all the Brethren.

C. FORNEY.

The Brethren at McLouth, Kan., will hold communion services Saturday, May 18. All of like precious faith are invited to be with us.

MARGARET KIMMEL.

The Conemaugh, Pa., congregation will celebrate holy communion Sunday evening, May 26, 1901. The usual invitation is extended.

J. F. KONTZ.

Waterloo, Iowa

Seven joined us by letter last week in Waterloo. One will come by relation as soon as her husband recovers from a broken leg. The new Sunday school in Waterloo is flourishing.

J. L. GILLIN.

Bashor Is Coming

Rally, ye Pennsylvanians, that have heard the old time Bashor, come and hear him once more. We expect him to be present at the dedication of our new church building on May 12, and he will preach at both services, and perhaps a few evenings after. Come and hear the "Wendell Phillips of Iowa! Bashor needs no introduction. We are putting forth every effort to make this day a success both spiritually and financially. The week before will be spent as a week of prayer.

All are invited to our services. You will be lodged and fed free. Send your name to Dr. J. C.

Kennedy, No. 4400 Butler St., Pittsburg, Pa., and tell him you are coming, and he and his helpers will provide a place for you. Pray for the success of this day.

ROGER E. DARLING

5002 Dearborn St.

Sparks From the Anvil

We are slowly forging ahead and keeping our place in the procession, making history for the benefit of present and future generations.

The revival season has come for South West Virginia, and brother J. S. Bowman is already in the harvest field, reaping for our Lord. We look forward with buoyant hopes for a bountiful gathering of precious sheaves. We want to make this first year of the new century a red letter one in the matter of winning souls for the dear Savior. Oh, how ripe is the harvest.

(If any one should ask you, brother editor, what I think about the endowment business, just tell them for me that "the institutions of the church must be endowed.")

I had an interesting experience lately that had its origin in the county of Franklin, the stronghold of Tunkerism of the conservative type in Virginia. Among their ministers in that county was one of special gifts as a preacher, young and energetic. He was of Christian Baptist extraction, but married a Tunker wife, by whose influence he joined the Tunker church. When he was elected to the ministry the examining board, whose duty it was, or should have been, to take an inventory of his belief upon the subject of the distinctive doctrines of the Tunker church, failed to mention the little matter of baptism and washing the saints' feet, and Lord's Supper, but confined their investigations to the most important matter of his ward robe. It developed later that he was not in harmony with his organization on the subject of the aforementioned doctrines, and quite recently he was suspended from the ministry. Very naturally he just crossed the aisle and entered the pulpit of the Christian Baptist church.

It occurred to me that a discourse on the subject of the "Feast of Charity" would be timely, and I requested permission to preach on that subject in the large Tunker meeting house in that neighborhood, and the request was handed the elders by a special friend in that congregation who is a typical Progressive Conservative. It was not surprising to hear, in due time, that my request was denied. Now I thought of II John, 10th verse, "If any come to you and bring not this doctrine receive him not into your houses nor bid him God speed." Of course this admonition does not refer to houses of worship, as the old brethren always taught, as they had no houses of worship in those days, but the prohibition that debarred the preachers of false doctrine from their houses, by special inference, compelled them to admit the exposition of true doctrine. Will the time ever come that the Tunker elders of Virginia will be willing to admit that God has chosen messengers outside of their organization. What will they say in the judgment, at the last day when they are asked to explain why they debarred God's message from their meeting houses. The discourse will be delivered some time during the summer at a school house in that neighborhood.

The District Conference of the Tunkers of South West Virginia was held near this place on the 19th, inst., and it was my privilege to attend. There was only one session of half a day devoted to special conference work. The business was widely different from that of several decades ago when I used to take great interest in the proceedings. Then matters concerning the milliners' and tailors' department were the absorbing topics. Then the conflict was inaugurated to bring into the polity of the church, the Sunday-school, revivals, mission work, etc. Now these latter interests absorb the conference, and ward robe interests are secondary.

The godly leaven of Progression is working slowly but surely. There were two queries on the subject of ministers, whose clothes are not made of the godly pattern, being sent out to preach at mission points. It was decided that they should not be sent out thus, by authority of A. M. decisions. If the Judge at the last day should happen not to have a copy of those decisions I don't see how such proceedings can be justified.

We hope to have good news for EVANGELIST readers as the months pass along. Let us all do what we can to help the Lord's work forward. I am more and more convinced of the importance of a union of effort in matters of such world-wide importance and also that "the institutions of the church must be endowed."

An interesting item of current history developed in the conference referred to was a petition from a certain congregation asking to be relieved from the assessment for the support of the District Evangelist. It seems that to raise the sum of two hundred dollars, the salary paid the evangelist, each congregation is assessed a proportionate amount, about one cent per member per week. It was noted in the speeches of the opponents of the measure that there was great dissatisfaction resulting therefrom and the cause was suffering greatly. It was suggested to my mind what great need there was for a tidal wave of divine grace to overflow such a congregation who would begrudge the pittance of one cent per week for the Lord's cause, and what great harm has come to those people thru the teaching of the present and past generation of preachers who have discouraged ministerial aid. Another reflection growing out of the consideration of the cause of district evangelism was the difficulty the Mission Board had in collecting the sum of two hundred dollars. From my own knowledge of the financial condition of the members of the district, most of whom I know personally, there are at least thirty who could pay that amount on the basis of one-tenth of their annual income. That would set to work thirty evangelists. There are several who could pay that amount twice. There is one, without children, who could keep ten evangelists in the field, from his annual income and at death leave an endowment that would keep as many at work till the end of time. And yet the Mission Board labors hard to raise the small sum of \$200 for the cause amid such abounding riches. When will the Lord's people recognize this right to the goods over which she makes us stewards?

Brethren, I say it in all candor and seriousness, with a full knowledge of what it implies, and in full view of the responsibility of the utterance, in its far reaching consequence, and in painful consciousness of the extent of the opposition that prevails in the church to it, and the unfraternal criticisms that it will provoke and the resulting effect on myself in the day of judgment and the absolute certainty of its rejection by 99 out of every 100 of the members of the church, that "the institutions of the church must be endowed."

D. C. MOOMAW.

North Georgetown, O.

Since you last heard from this place we had a grand awakening. Brother Byers came here a head of his letters, and having but a few hours to announce a meeting, we hustled about, and by 7:30 had a fair congregation. Brother Byers then gave us a wonderful sermon on the subject, "The Tree of Life." Also preached the night following on the resurrection, which was well taken.

Brother Byers is now to be our pastor for the coming year. He will preach at Louisville and Middlebranch also. Our first meeting will be May 5. Congratulate us, brethren, on being so lucky as to succeed in getting the services of so elegant a preacher, but don't envy us.

Many thanks to dear Brother Haskins who was the only one to feel interested enough on seeing